

THE TELEGRAPH.

BRANDON, WEDNESDAY, NOV. 23.

COMMON SCHOOLS. It was necessary to close our former number without finishing our remarks on the subject of teaching the alphabet. One or two more ideas on this point now, and let it pass.

All who have taught after the old manner have found it very difficult to learn the scholar to distinguish *b d p* and *q*.—This is the necessary result of leaving one of these letters before it is fully learnt, and proceeding to another. The evil is a serious one. We have known children, after having been in school half a dozen seasons, to puzzle, stumble and guess at these letters. A perfect remedy for this evil will be found in undertaking one letter—*one thing at a time*.

Doubtless those who have been accustomed to the ancient usage will at first be impatient at the seeming slow process of limiting the child's first lesson to one or two letters. But this slow process is the *fast one*, after all. Let those who doubt make the experiment; it will cost but a trifle. If the result is not the turning a dull, dry, dreaded task into delightful employment, both on the part of the learner and the learned, then set us down utopian.

Bear in mind, that bad habits are formed only to be broken up, or to be persevered in and endured, to the injury of the individual and society. We do not now think of a stronger or more striking illustration of this truth than the case of the child that is made to be years learning the alphabet—a work that may be accomplished in a few days. It is easier to break, and render docile, kind and true, a wild colt that never felt the bit or rein, than one that has been half broken and made fickle and vicious by unskillful hands. So in learning the child. We rather take one that has never opened a book or seen a letter, than the one that has month after month and term after term been made to go the routine of calling over a column of unmeaning characters, many of which he cannot yet distinguish out of the alphabetical arrangement, and none of which he knows the use.

SPELLING. Great importance has always been, as always ought to be, attached to the art of spelling; but the general course pursued in teaching it has, in our estimation, been bad. Not less time has been wasted in this, than in learning the alphabet. The same recital of sounds without sense, has strengthened and confirmed the same pernicious habits. Whatever there is of mental effort called out is wasted for want of reaching the *understanding*. What possible idea can be conveyed to the understanding or even the *imagination* of the child from spelling, *b-a-ba, b-e-be, b-i-bi*? Let those who had sagacity enough to gain any meaning from this lesson, describe that meaning.—And so of the labor spent on nine tenths of the words arranged for spelling lessons in the old spelling books. Not a tithe of these words have been understood by those who have studied upon them week after week and year after year. Any attempts to understand them, in the disconnection in which they have stood, has been as fruitless as efforts of the eye to penetrate a stone wall. Indeed there has been very little effort of the kind. And how could more have been expected.

The defect in the system is radical. It does not teach the learner to *think*, beyond the exercise of the memory on the arrangement of the unintelligible characters. The error consists in first making spelling a principal business, to the neglect of reading and the application of words to the conveying of ideas. The spelling will come along as an incidental matter. And if it would not, let the meaning of words first be learned and then their orthography. It must be so, and is so, to a great extent, after all the waste of time and brains in the old method; for the most extensive tables in the largest spelling book contain but a very small portion of the English language. So that spelling is, and always has been, in a great measure, learnt incidentally, while the learner has been at the same time acquiring the art of reading and treasuring up intelligence.

Instead then of starving the intellect, crippling the imagination, benumbing the understanding, and squandering time in the arrangement of letters and syllables in isolated unapplied words which in themselves can convey no ideas, let a word be formed at once, as soon as there are letters enough learnt to compose it; and let it be formed under such circumstances as that it will at the same time do its designed and legitimate work of conveying an idea. Take, if you please, the word, *man*. Let

if you will, the three letters composing it be the first three to which the child's attention is directed. Have a book containing a cut representing a man, with the word standing near it. We are not sure but that Worcester's method of first learning the word and applying it to the object, and learn the letters afterwards, is the better way. At any rate there should be no delay in forming words and conveying ideas with them as soon as the letters are committed. Let the child proceed immediately to reading. As Worcester's Primer is not in very general use, we will venture to give a few specimens of his first lessons: "A man—a hat—a rat—a cup—a nice fan—a good book—a fine kite." In the margin, by the side of each of these sentences is a cut representing the object spoken of. The child's eye glances to the picture, the words are thereby made to mean something, an idea is formed, the child becomes interested, and learns. After the lesson is read and the words are understood, learning to spell all the words that have been read will be a short and easy matter. In fact, by the time the scholar can read a lesson well, he will be able to spell nearly all the words in that lesson. The spelling lesson should be taken from the reading lesson. Immediately after reading let the reader be required to spell the difficult words in the lesson read. In learning to read the scholar necessarily, and as a matter of course, learns to spell; but on the contrary, spelling after the old manner does very little towards learning the child to read: hence the propriety of first learning to read. By learning to read first, we do not mean merely a reversion of the former measure, and now practice reading a year or two before spelling is attended to; but that the two in some measure go on together, being careful to keep the reading foremost.

(To be continued.)

CHURCH AND STATE.—Infidels not unfrequently charge Christians with desire and design to unite church and state.—What will be said now? Abner Kneeland and Fanny Wright—leaders of the infidel sect in the United States, the former convicted of blasphemy, the latter removed from the stage by her disgusting obscenity—have formed a co-partnership in the publication of the infidel paper lately published by Kneeland. The following is an extract from the announcement of their arrangement:

"On these united efforts,—one attending to the affairs of the Church, and the other to the affairs of the State or of the Nation, we hope to combine a double interest, which cannot be well separated."

SLEEVES.—The vain, ridiculous, wickedly wasteful practice of making and wearing the balloon sleeves, is fairly going out of fashion, in the cities, if reports be correct. We are not always particularly careful to "follow the fashions."—Nor would we advise others to be so. But in this instance we entreat as many as have not hitherto had the courage to obey the dictates of propriety, decency and duty *against* fashion, now to follow the fashion—or rather duty—and dispense at once with this unchristian superfluity.

THE JEWISH INTELLIGENCER, by Joseph Samuel C. F. Frey. This work has at length appeared. We have received four numbers, to December inclusive.—As all these have been received together, we cannot now speak positively of their contents, having only had time to turn the pages over. We should think that the work will fully answer the high expectations of those who are acquainted with the industrious, talented author.

THE CHRISTIAN ALMANAC, FOR NEW ENGLAND has been received. It contains much valuable matter. This and the Anti-Slavery Almanac, noticed some time since, are now for sale at the Brandon Bookstore.

The American Protestant Vindicator is laying before its readers abundant data for inferring the truth of "Maria Monk's Awful Disclosures." We have reason to think that their truth will be the more firmly established in consequence of the sham examination of Col. Stone.—*Friend of Man*.

In the above views we entirely concur.—*Ed. Tel.*

NEW HAMPTON (N. H.) ACADEMY AND THEOLOGICAL INSTITUTION.—Theological students, 23; Classical, 54; Senior English, 83; Junior, 41; Female, 158. "Miscellaneous Information," next week.

Edward Jackson has been appointed Postmaster in this town, in place of Wolcott H. Keeler, resigned.

STATE OF VERMONT.

BY SILAS H. JENISON,
GOVERNOR.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING.

The goodness of God calls for our gratitude:—at that season of the year when the earth hath yielded of its fullness to the labors of the husbandman—when plenty smiles and prosperity attends us, and when the blessings of health so generally prevail, it is peculiarly appropriate that we unite in a thank-offering to the Ruler of the Universe:

To present such an opportunity, I do, in compliance with the request of the Senate and House of Representatives, hereby appoint *Thursday*, the first day of December next, to be observed throughout this State, as a day of *public thanksgiving, praise and prayer*. Let the people on that day, laying aside every thing inconsistent with its duties, assemble in their several places of public worship, and in a devotional manner, present their ascriptions of fervent gratitude and praise to that GOD, whose kindness and mercy have ever been so signally manifested towards us. And while in this united manner, we recount his continuous favors and blessings, and remember how mercifully the inhabitants of this State have, for the year past, been preserved from disease and death, let us not be forgetful, that for all this we are indebted to that Almighty Being who spake the world into existence, and whose parental kindness enables us thus joyously, to partake of his bounties.

Let us praise God for all our social relations—for our civil institutions—for our religious liberty—and endeavor to excite in each other a friendly zeal for promoting and extending these relations; for perpetuating this liberty—until their influence shall be seen and felt by the whole family of man.

Let us pray for our rulers, that they may be men whose paramount desire shall be to establish and foster those principles of religion, virtue and high minded patriotism, which constitute the foundation of our Republic. We are eminently blessed. We have reason to give thanks that while many nations are in darkness and ignorance, we have the Gospel of our REDEEMER, which saveth from sin—that while the governments of the old world are groaning under the influence of despotism, bigotry, and superstition, our institutions secure to us civil liberty and religious freedom.

Let us thank God for our literary privileges—and pray that all our schools and seminaries of learning, may be fountains whence shall issue pure streams, watering and refreshing the whole land—that our children may there be early taught that reverence to God, honor to parents, respect for religion, subordination to the laws and a due regard for those administering them, are the brightest ornaments to youth, the richest inheritance they can possess.

And, finally, let us thank God for the philanthropic enterprises of the age, and earnestly pray for the continuance of his beneficent smiles, till all violence and oppression shall cease, and the mild and peaceful influence of love to all shall become universally predominant, and the whole world be filled with his praise.

Given under my hand, in Executive Chamber, at Montpelier, this fourteenth day of November, in the year of our Lord one thousand eight hundred and thirty-six, and of the independence of the United States, the sixty-first.

SILAS H. JENISON.

By the Governor,
GEO. B. MANSEY, Secretary.

TOWNSHEND ACADEMY.—Total number of students: gentlemen, 69; ladies, 63.

TERMS.—The annual period of instruction is divided into four terms of eleven weeks each. The fall term commences the first Tuesday in September. The winter term, the Monday after the annual Thanksgiving. The spring term, the first Thursday in March. The summer term, the last Thursday in May.

EXPENSES.—Tuition for common English branches per term, \$3.00; High English, 3.50; Ancient Languages, 3.50; Modern Languages, 4.00; Painting and Drawing, 5.00. Board, in good families, including wood, lights and washing, from \$1.25 to 1.50 per week.

No student will be admitted for a shorter period than half a term. Those who pursue their studies, both prior to and after the middle of the term, will be charged tuition for a whole term. The tuition is required to be paid before or at the close of each term; otherwise, the expense of collection will be added.

APPARATUS.—A Philosophical and Astronomical Apparatus has been procured. Arrangements are also made for furnishing a set of Chemicals.

LECTURES.—Lectures are given on National Philosophy, Chymistry, Botany, and on other sciences pursued in the school.

EXHIBITION.—There is an annual exhibition of the students in elocution in May, at the close of the spring term.

DISCIPLINE.—Such as cannot be controlled by moral and manly incentives, will have leave of absence.

TEXT BOOKS.—The following is a list of the principal Text Books used in this Institution:—Smith's Productive Grammar, Smith's Productive Geography, Adams' Arithmetic, Colburn's First Lessons, Colburn's Algebra, Bailey's Algebra, Comstock's Chymistry, Comstock's Philosophy, Bennett's Book-keeping, Barber's Grammar of Elocution, Lincoln's Botany, Combe's Physiology, Ray's Animal Economy, Smith's Class Book of Anatomy, Barrin's Geography of the Heavens, Abercrombie's Intellectual Philosophy, Wayland's Moral Science, Emellic's Philosophy of Natural History, Pa-

ley's Natural Theology. LATIN.—Adams' Latin Grammar, Jacob's Latin Reader, Virgil, Cicero's Select Orations, Salust. GREEK.—Goodrich's Grammar, Greek Reader, Greek Testament, Donagan's Lexicon. FRENCH.—Longfellow's Grammar, Bossut's Phrase Book, Mead-ow's Dictionary, Telemaque, Histoire de Charles XII.

ELECTIONS. Vermont, Delaware, Maryland and Ohio give electors in favor of Harrison. Maine, New-Hampshire, Connecticut, New-York and Pennsylvania, in favor of Van Buren. Several other States are heard from, so far as to leave very little doubt as to which side they will favor. We choose, however, to give accounts no faster than the matter seems to be pretty certainly decided.

ANTI-SLAVERY.

For the Telegraph.

WESTFORD, Nov. 11th, 1836.

Dear Brother Murray:—I embrace this opportunity of informing you that we succeeded in organizing an Anti-Slavery Society in this place, last Tuesday, of three hundred and twenty members, (none under 14 years of age.) This town will go for abolitionism, *en masse*. I presume there are not 10 individuals in town who will not sign the constitution of the society, on its being presented.

Yours affectionately,

ISAIAH HUNTLEY.

We recognize in the signature attached to the following article from the New England Spectator the initials of *Henry C. Wright*, late Children's Minister in Boston. Brother Wright is one of the salt of the earth. He goes about doing good. Comparatively few ministers of this age possess equal christian fidelity, self-denial and apostolic spirit.

Rhode Island Anti-Slavery Society.
PROVIDENCE, Nov. 10, 1836.

Dear Brother,—In some remarks on a resolution recently passed by the abolitionists of Newburyport, on excluding slaveholders from the church, I intimated that you would hear from me again respecting this matter. In the following resolutions you hear not only from me—but from a whole state. These resolutions were presented by the standing committee to the Rhode Island State Anti-Slavery Society, at their first anniversary, Nov. 6th and 10th, 1836, in Providence. The resolutions passed *unanimously*, after much discussion. The 4th, respecting ministers, was passed by the assembly rising.

"Resolved, 1. That tearing asunder husbands and wives, parents and children, brothers and sisters, and severing all the bonds of domestic life, as justified by the American slave system, is a flagrant outrage on the dearest and tenderest affections of the heart, a direct violation of the principles of humanity and of the revealed will of God, a *crime of greatest magnitude*; therefore, those who actually pursue this practice, or claim a right to pursue it, or justify the conduct of those who pursue it, ought to be ranked among the *worst of sinners*; and as such, should not be received into the Christian church; and if it, should, after due admonition, be forthwith expelled, unless they repent and forsake their sins.

2. That, as Jesus Christ has commanded all men to search the scriptures, we regard the *reading* of them as a solemn duty and an inestimable privilege; therefore, to deny the scriptures to men, and to prevent men by law, from learning to read them, is a direct violation of the Savior's command; and all who do it, or justify those who do it, ought not to be admitted into the church of Christ.

3. That, as the traffic in the bodies and souls of men, is a direct violation of the law of God, and has been declared to be piracy by two nations, and those who engage in it to be pirates, worthy of death; therefore, all who engage in this piratical traffic, on sea, or on land, in America or Africa, or elsewhere, or justify the system of iniquity that supports it, ought to be excluded from the church of Christ.

4. That those *ministers*, who hold, or claim a right to hold man as property, and claim a right to separate husbands and wives, and parents and children, and actually pursue this most infamous and ungodly practice, or justify the conduct of those who pursue it, or palliate the system of abominations that sanctions and defends it, are utterly unworthy our confidence, and should no longer be regarded as ministers of Christ.

5. That, as holding or claiming a right to hold men as property, is a flagrant usurpation of the prerogatives of God over his creatures—therefore, all who claim such right, or thus hold their fellow men, are waging an impious and open war against God, and should no longer be regarded as reputable members of the Christian church.

6. That we cordially approve the sentiment of our brethren in Great Britain, who have expressed their determination not to hold Christian fellowship with those churches and ecclesiastical bodies in America, that shall continue to justify and support, by precept and example, the system of American slavery."

Will not you, will not your readers, will not all the Christians of New England, heartily respond to the sentiments, and to the great object of the above resolutions? What do they say? That separating husbands and wives, parents and children,

brothers and sisters, and the utter annihilation of the family institution;—that withholding the scriptures from men and denying to them the right and privilege of reading God's word and of souls purchased by a Savior's blood, a practice denounced as piracy and deserving of death by two great nations; that holding or claiming a right to hold them as property, and justifying those who do these things, or palliating the system of abominations that supports them,—ought to exclude men from the church of Christ. This is the substance of these resolutions. They say, if a man steals his neighbor's wife and children, then steals his neighbor, and converts him into a brute, a thing, and traffics in them as he does in other beasts and things, he ought not to be admitted to the Christian church. They say that no man has a right to steal his neighbor's wife and children, and to imbrute his fellow men, that every man has a right to himself, to his family, and to the benefits of the purchase of a Savior's blood.

A Christian! stealing his neighbor's wife and children, and trampling under foot the tenderest affections of the heart like a brutal robber? A Christian, taking the emblems of a Savior's dying love, and refusing to men all the rich blessings purchased by the cross of Christ, and holding men by force in heathenism? A Christian! obliging men and women to live in a state of concubinage and prostitution, by denying them *legal* marriage? A Christian! the keeper of a brothel? for in this light must all those be viewed, who keep men and women as property, and oblige them to live together without marriage.

Then *ministers* doing these things!—Ministers of Christ stealing into families, and dragging wives and children from the very bosoms of domestic altars! Ministers selling for gold and silver, that which cost the purchase of a Savior's blood! Ministers, imbruting men, and compelling men and women to live together in a state of prostitution! Ministers, keepers of brothels! or what else are they, when they keep men and women, and compel them to herd together as brutes? And will you talk of the piety of such men? The piety of men who demoralize their fellow men, and convert them into brutes! The piety of those who annihilate the marriage institution, and who steal wives and daughters for sordid gain, and sell them in the market like cattle! Such a man licensed to preach the gospel, to feed, guide and guard the flocks of Christ! A wolf licensed to feed, guide and protect a flock of lambs!

Shall we recognize those who commit such deeds of villany and outrage, such crimes, as Christians and Christian ministers? Shall we invite them into our pulpits and churches? If we do not, we are told that we shall distract and divide the churches. Divide the churches! What? Divide the churches to tell a man he has no right to steal men, women and children and sell them for gain? Distract the churches, to say that men sin, if they prevent others from reading God's word? That they sin, if they tear mothers and children asunder? That they sin if they compel men and women to herd together as brutes? Yes, the Rev. Dr. Miller and the Rev. Dr. Hoge told the ministers and the delegates at the last General Assembly, that they ought to say nothing about these matters, for fear of distracting the churches. So said the Conference of the Methodist Episcopal church. Let these southern ministers and Christians alone. Let them steal their neighbor's wives and children,—let them traffic in God's image,—let them imbrute men,—let them annihilate the marriage institution,—let them compel men and women to live together in a state of prostitution,—let them keep their brothels,—let them commit piracy,—and say nothing about it; if you do they will be excited, they will bluster and scold, and the church will be distracted. Not only so, let them preach in your pulpits and commune with you when they come to the north. Don't shut them out, thieves and robbers though they are, don't close your pulpits and churches, for fear of dividing the church!

A slave-holding Christian! A slave-holding minister! How it sounds!

H. C. W.

From the Buffalo Spectator.

SAUL AMONG THE PROPHETS.—The Rev. Mr. Storrs, in a letter to the editor of the Herald of Freedom, giving some account of the recent anniversary of the A. S. Society, at Utica, relates an interesting incident, and in a manner both peculiar and appropriate. We should like to see some other churches straightened in the same way.

One circumstance took place on the first evening of the meeting, which was of thrilling interest. Rev. Mr. Miller, one of the first ministers in the Oneida Conference of the Methodist E. Church, was appointed to the Utica station at the recent session of that Conference. It was intimated by some one, before his arrival at this station, that he was sent here to *strengthen* the Utica Methodists that were *abolitionists*, who, you know, have been so *naughty* as not to swallow down all the dogmas of the General Conference and N. Y. Conference on the subject of abolitionism. But the abolitionists here and elsewhere, are not afraid of *straight* things but *crooked*; so, Br. Mitchell was received joyfully. I had several interviews with him previous to the anniversary, and found him an honest inquirer after truth. He attended our anniversary, the first anti-slavery meeting at which he had ever been present. During the discussion on a resolution in the evening, he arose and said that he had always been opposed to slavery—he had read extensively the anti-slavery periodicals, but had never attended an

anti-slavery meeting before; he had come there determined that if he was convinced that he could do more good by openly espousing the cause, he would do so—he was convinced—he wished to vote for the resolution under discussion, but was so unfortunate as not to be a member of the society. He desired the Secretary to record his name as a member. Br. Mitchell sat amid immense cheering. I could not help thinking that if the *powers that be* did send this dear brother here to *strengthen* the Methodist abolitionists, it happened to him as it did to Saul the son of Kish, when he met a company of prophets, and the spirit of God came upon him, and "he prophesied among them." So it happened to this brother when he came among the abolitionists—he was as "fanatical" as any of us. "And it came to pass when all that knew him beforetime saw that, behold, he prophesied among the" abolitionists, "then the people said one to another, what is this that has come unto" brother Mitchell? "Is he" also "among the" abolitionists? "Have any of the rulers believed on him?" "Search and look." "And every man went to his own house."

PUBLIC SENTIMENT AMONG ENGLISH BAPTISTS.—Brother Choules, minister at New Bedford, Mass., and late delegate from American Baptists to England, since his return relates the following anecdote:

At a town in England, it was announced that a clergyman from America, was to officiate in one of the chapels on the Sabbath. As Mr. Choules was walking down the aisle to the vestry, an accomplished lady, supposing him to be the gentleman who was to occupy the desk, (as was the fact,) politely accosted him thus: "Pray, sir, are you the gentleman from America who is to preach to us to-day?" "Yes, madam." "Pardon my seeming boldness, but, sir, permit me to ask, are you a slave holder?" "No, madam." "Are you opposed to slavery?" "Certainly." "Excuse me, sir, are you an Abolitionist?" "Yes, madam." "And a member of an Anti-Slavery Society?" "I am." These facts were soon known to the congregation, and they heard him gladly. Mr. C. said, had he been a slaveholder, or an apologist for slavery, three-fourths of his congregation would have withdrawn. [No wonder the N. Y. Observer and Boston Recorder, write under the scorching rays of such a public sentiment.]

RELIGIOUS SUMMARY.

REVIVALS RETURNING.—The accounts which we receive from various parts of the country are more cheering than they have been for a long time. God is beginning to work among his people; and if their worldliness and unbelief do not grieve away the blessed Spirit, we shall hear wonderful tidings from the midst of Zion, the coming season.

There are favorable indications at the present time in various places in this region and from the west, from which we shall expect ere long, to hear good tidings. May the Lord hasten the work, and may his coming be with great power and glory. Christian brethren, will you prepare the way before him? "Take up the stumbling blocks, and cast ye up a highway." Is it not time to seek the Lord till he come and rain righteousness upon you? The present is a *critical* period with the church. God has of late, withdrawn his smiles in a measure from his people, on account of their sins, and there have been indications of his being about to visit them with judgments. But yet "there is hope in Israel concerning this thing." In wrath he will remember mercy. If his people return unto him, he will heal their backsliding and visit them with salvation.—*Buffalo Spectator*.

OBERLIN, O.—By a letter from Oberlin we learn that there is an unusually interesting state of things in the church and institution there. There has been deep searchings of heart and a great shaking among professing Christians. God seems to be searching them as with candles. Something of the kind must probably be experienced by all our churches before they will be purified and made meet for the Master's use. The light thus beaming through the church produced a very strong effect on the minds of the impatient. The letter was written at a time when things appeared to be just at a crisis and no results are stated.

SYNOD OF GENESEE.—The narrative of the state of religion within the bounds of this ecclesiastical judicatory contains some very interesting facts. Probably a larger number have been added to the churches within our bounds the past year than in any other section of the country. And this is in Western New York, the very region that is regarded as "burnt over" and seared by new measures. It is also a fact, we believe, that the greater portion of those who have been added to the church on profession, were converted in connection with the labors of Evangelists. Let this report be contrasted with the account of the state of religion in Connecticut, where they are fighting so zealously against Evangelists, that they have banished revivals from their state. Facts like these are stronger arguments than mere speeches made, as speeches generally are to please the times and the audience present.—*American Baptist*.

From Elder N. Thurston, Lowell, Mass. Nov. 8, 1836.—"The work of religion goes on gloriously with us. Eight were added to our church last Sabbath 4 males and 4 females."